"Where Scripture ceases to speak, I cease to speak."

Evangelical Christendom

May-June, 1927.

Eighty Years and After

EIGHTY years ago the Evangelical Alliance came into being. Its primary object then, as now under its present title, World's Evangelical Alliance, is to promote Christian Unity and Co-operation, to stand by those who are denied Christian liberty and to promote the extension of the Kingdom of God at home and abroad. It is an Evangelical Alliance. The course of Christian history proves that varying and conflicting ideals of the Gospel and the Church have arisen from age to age. These ideals have been crystallised in organisations that are at once the stereotyping of the ambitions of men and the character of external environment. There is a human tendency alive in the working of any society. Men are wayward and the children of their age. And this means that in East and West errors have encumbered the Churches and that Evangelical Truth and Organisation principles have been suppressed and other ideals have been adopted. Evangelicalism stands for two fundamental principles. The Appeal to Holy Scripture as the determining authority of Christian Truth and the duty of private judgment. With the Primitive Church it believes that every man and woman has the duty of judging for himself and herself on the most important of all questions—the relation of the soul to God. And it holds that no judgment on any vital religious matter can be maintained as true, unless it is supported by the sure warrant of Holy Scripture. It holds that God has inspired the Bible as no other book has been inspired, and that the Supreme authority, binding upon all who profess and call themselves Christians, is the final Revelation of God given in the pages of the Bible. God reveals Himself in the Person of Our Lord, and the Scriptures are the sole depositary of that Revelation. By them all must be tested and whatever fails to meet their requirements cannot be imposed on men as essential for salvation. All that opposes their message must be rejected as disloyal to Him, of Whom the Scriptures testify.

Eighty years ago Christian Union was not a matter of Church politics. To-day it is one of the most living issues in congresses, conferences, and local Church life. But the problem has not essentially changed. There is a world of difference between internal unity expressing itself in outward union—and outward union based on ambiguities that have within them the seeds of future disunion. When the great Lambeth Appeal was launched it seemed as if a white heat of devotion to a great Church ideal, with Christ as its Head, would burn up all that is ephemeral in Church Organisations, and prepare the way for a new epoch in Christian life. It was soon discovered that there was no real unity behind phrases that were capable of differing interpretation and the will to interpret in particular senses was stronger than the will for unity. And so the Lambeth Appeal has failed as all such Appeals must fail unless those who issue them and stand by them are of one mind. Federalism is being tried as a means of preventing mechanical difficulties that impede efficiency. And Federalism, the more it is examined becomes a coalition for the remedying of minor evils without the attainment of the ideal of the Gospel: One Body in Christ. The World's Evangelical Alliance welcomes every step forward towards mutual

understanding, but it strives to go deeper and attain unity in the hearts of those who co-operate. It does more—it sees an existing unity of a common spirit—it acknowledges the one Spirit to be at work in the hearts of men irrespective of denominational differences, when they serve the Lord Christ as God and Saviour, and find in Him the Light that shines through the pages of Holy Writ. That urge of one mind and one spirit, one God, one Lord and one Life Giving Spirit —finds them to be one in Christ, and rejoicing in that possession they meet to manifest to the world that which already exists.

No more outstanding proof of this can be given than is afforded by the Universal Week of Prayer during the first complete week of the year. In every land where Evangelical Christianity has a footing men meet and unite their joint petitions —their thanksgiving and self-surrender to their Lord. Where the faithful are few and, even in these days, persecuted, their meeting is of the two and three. Where they are many great numbers join either beneath the Southern Star or Orion—wherever the sun rises and sets, prayer is offered in faith by those who may worship in different Churches. And specially in the Foreign Field the call to yearly prayer means a public declaration of inner oneness in Christ. The ideal is great and heartening. It is not a humanitarian expression of common purpose towards a secular end, it is a spiritual outcome of common loyalty to the Lord Who is their Head. And we can never lose sight of this central fact. The Week of Prayer is the expression of a spiritual brotherhood that overleaps race and nation, church and denomination.

The work of spiritual liberation may seem accomplished, for the progress of liberty has been rapid in recent times. To the World's Evangelical Alliance religious liberty has been a passion. It has made its influence felt in many lands and has fought many battles in support of spiritual freedom. To-day there are ominous signs that the old intolerant spirit is not dead, whether it find expression in State tyranny or in Ecclesiastical exclusiveness. Even on the Continent of Europe there are many proofs that the will to crush conscientious dissidence from either State policy or ecclesiastical narrowness is still strong. The Alliance, thanking God for what has been done in the past, with its unrivalled experience is ready to step into the breach and fight for freedom of conscience finding expression in Christian worship whether the foe be Bolshevism or Church tyranny. It knows that the old spirit lives and must be boldly faced. And it is true to its eighty years' service in this respect.

From June 19th to June 22nd the World's Evangelical Alliance will celebrate in London its Eightieth Anniversary. It will do so in a spirit of devout thankfulness to God for what He has permitted it to do and with reliance on Him to enable it to go forward to even greater triumphs in the future. The Alliance is true to the Revelation of God in Holy Scripture, it holds by the great central facts of Divine Revelation—the Trinity in Unity and the Deity of Our Lord Jesus Christ Who is the only Saviour; it rests on His finished work for our salvation, and believes that God has opened the way for the immediate access of the sinner to Himself. All who read these lines are invited to take part in the Meetings, which will be addressed by home and foreign representatives of the Alliance. There never was greater need for the unity of all who hold the Faith to manifest that Unity in the presence of hydra headed error that is assailing the Church of Christ and its unchangeable message to our age.

Let us then make the opportunity one that will be long remembered by all who participate, as the occasion for gathering together with one accord in one place, trusting God to send His Holy Spirit on all who honour His Son as Lord and God.

Notes.

80th Anniversary Celebrations.—Our leading article prepares the way for further reference to the 80th Anniversary Thanksgiving Celebrations to take place in London from Sunday, June 19th, to Wednesday, June 22nd. A feature of these thanksgiving days will be the fact that we shall welcome to London as guests representatives of some of the Foreign Branches of the Alliance, more especially on the Continent of Europe. We hope our readers will appreciate the long journeys some of them are taking to be with us for the occasion to bring the greetings and good wishes of their Committees. It is not an International Conference, but the occasion is still more one when every possible member and friend of the Alliance should make an effort to attend the public gatherings, more especially the United Thanksgiving Meeting, in the King's Hall of the Holborn Restaurant, on Monday evening, June 20th, at 7 p.m., when the Home Secretary, The Rt. Hon. Sir William Joynson-Hicks, Bart., M.P., will take the chair.

Anniversary Sermons.—Sunday, June 19th, is Hospital Sunday, but this fact has not hindered a cordial and affirmative reply to the Council's request that on this day special sermons may be preached or reference made to the long services of the World's Evangelical Alliance in the cause of Christian Unity. In more than 100 Churches sermons will be preached. The official Thanksgiving Sermons will be preached as follows:—

(1) By special request and resolution of the Council and by invitation of the Rev. The Hon. W. Talbot Rice, M.A., the General Secretary will preach in St. Paul's, Onslow Square, South Kensington, on Sunday Morning, June 19th, at the 11 a.m. service.

(2) By invitation of the Minister of Wesley's Chapel, City Road (Rev. G. H. McNeal, M.A.) the official sermon on behalf of the Free Churches will be preached by Dr. W. Y. Fullerton in this Church on Sunday evening at the 6.30 p.m. service.

Other Arrangements.—In addition to the engagements already mentioned there will be a Garden Party in the Russell Square Gardens (facing Alliance House) by special permission. Arrangements have been made for the erection of a large marquee so that should the weather be uncertain the programme can be carried out under cover. The Band of H.M. Scots Guards will play from 3 to 6.30 p.m. Members or Subscribers who may not have received an invitation to this interesting function in honour of our foreign guests are asked kindly to notify the General Secretary at once as admission to the Gardens must be reserved to holders of cards of invitation.

It only remains for us again to impress upon all readers the fact that after 80 years' honourable and, under God, successful service in keeping with its aims and objects, the World's Evangelical Alliance is giving thanks for what has been attained, and is looking forward to years, it is hoped, of still more fruitful service ahead. The presence and sympathetic co-operation of all in the main gatherings referred to, from Sunday, June 19th, to Wednesday, June 22nd, suggests not only a sacred duty but a privilege, for in the presence of representatives of Christian life and work from distant countries of Europe and nearer home there will be realisation of the larger unity of the larger Church, the Church of Jesus Christ, interpreted by the Alliance Motto—"*Unum Corpus Sumus in Christo!*"

The Annual Report.—It has been usual to include in this issue of EVANGELICAL CHRISTENDOM the Annual Report of the Council, but this is Thanksgiving Year, and it has been decided to print the Annual Report as a separate publication. It is now in the Press, and will be posted to all members and subscribers in due course. The Annual Report is entitled "Faith, Fellowship and Freedom."

Missionary Reunion.—On Thursday, May 19th, a large company of friends, including Bishop Knox, Sir Archibald Campbell of Succoth, Bart., Sir Francis Outram, Bart., Dr. Ewing, Mr. W. B. Sloan, of the Keswick Convention Council, Mr. Kennedy Maclean, Editor of the *Life of Faith*, and many others assembled at the Alliance House to welcome

the General Secretary on his return from his visit to countries of North and East Europe. The Chair was taken by Mr. Reginald C. Hart-Dyke, who in some cordial words referred to Mr. Gooch's visit and the interest with which the Executive Council had learned of the cordial welcome extended to him in all the countries visited. On other pages of this issue of EVANGELICAL CHRISTENDOM Mr. Gooch gives some account of his experiences, and has been able to illustrate these pages with some photographs taken with his own camera.

A New Publication.—Those who have been assisting the Educational Campaign of the Alliance to follow up its answer to the Challenge to the Reformation in this country, and who have been assisting to circulate the special booklets representing the addresses delivered at the Great Albert Hall gatherings arranged by the Alliance, will be glad to know that a new publication has just been issued. This booklet is entitled "The Revised Prayer Book and Reservation" by the Rev. Professor P. Carnegie Simpson, D.D. The booklet is a clear answer to those who urge that the Prayer Book controversy is domestic to the Church of England. Of course this contention is fallacious, but good use is being made of it. We urge upon all who can do so their duty to acquaint members of the Free Churches everywhere with the true facts. As Dr. Carnegie Simpson says "The whole question of the Prayer Book Measure has ecclesiastical and political aspects which are not to be neglected and on which the last word has by no means yet been said. But it is far more important that the evangelical mind of Christian people—in all the Churches—should realise the religious issues which are involved, and should deal with these as religious issues in the Name of Him Who, as a Latin father said, "called Himself not tradition but truth."

Modernism and Sacerdotalism.—While writing on the subject of Prayer Book Revision we call attention to two small booklets which our friend, Mr. Thomas A. Leigh, of Liverpool, has personally written and entitled "Modernism and Sacerdotalism—Hindrances to Revival and Prayer Book Revision" and "What Saith the Scriptures—The Revised Prayer Book." These booklets are suitable for enclosure in letters and we need not add are full of meat, presenting facts in the light of Scripture and calculated to help in every way those who wish to know something more than newspaper reports concerning theological aspects of Prayer Book Revision. Copies of the pamphlet can be obtained from Messrs. J. A. Thompson & Co. Ltd., 35, Renshaw Street, Liverpool. (12 for 9d.).

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the firm attitude of the Government in regard to the presence in our midst of seditious conspiracies of alien origin.

For other countries and governments awakening to the perils of Bolshevism, and seditious teaching among the young.

For Eighty Years during which the Alliance has experienced the years of the right hand of the Most High.

LET US PRAY—

For China, especially for the Missionaries in their anxieties and the home Committees in their deliberations and decisions.

For the Anniversary Celebrations, June 19th to 22nd, that the power of the Holy Spirit may accompany all gatherings and God be glorified, through Jesus Christ.

That those working for the unity of Christendom may realise more clearly larger unity, that of the Spirit in the bond of peace and work for the unity of the larger Church, the one Body of which Christ is the Head.

For a more sincere endeavour towards this true unity where ecclesiastical prejudices and all human selfishness is absorbed in the love of Christ.

That the Thanksgiving Fund may be completed, and for the supply of funds urgently needed at this time by the Council of the Alliance.

An Eirenic Itinerary:

THE GENERAL SECRETARY'S VISIT TO NORTH AND EAST EUROPE

It is not easy to write in brief an account of all one's experiences during a deputation visit involving six countries and extending to an absence from London of over four weeks. Nevertheless, it is a pleasing task, recalling happy associations, new friendships, and work for the sacred cause of Christian Unity and the furtherance of the Gospel of Christ during which one was conscious that prayer on my behalf was being offered and that those prayers were being answered. God never calls any one to a task but He equips and gives grace to help in time of need. Our responsibility is to make sure of the call, and then to step boldly out in faith for the supply of courage, strength and wisdom, which are some of the things which belong to the riches in glory mentioned in Philippians 4, 19.

I left London on Saturday, April 2nd, travelling to Oslo *via* Newcastle-on-Tyne and Bergen, and not encouraged by the weather report that "a further depression was approaching from the Atlantic"! But we left it behind, and when the S.S. "Leda," a most comfortable boat, steamed out of the harbour to the open North Sea it was clear that the passage was likely to be a smooth one, and so it proved, the next day, Sunday, being a glorious one with the sea, as we drew nearer to the coast of Norway, like glass. We steamed into Bergen harbour on Sunday evening, and I shall not forget the glorious setting of the sun which prevailed until a late hour, almost seeming to contest with a new moon the possession of the skies, while numberless twinkling lights from the shore told us we had arrived at our destination. The London agency of the Norwegian State Railways had arranged my passage and tickets through to Esthonia, and within two hours after arrival at Bergen I was in the train on the long journey through the night to Oslo, where we arrived just before noon on the following day, Monday. As I stepped out of my carriage after arrival at Oslo, I was greeted by members of the Norwegian Committee, including Pastor Kjeld Stub (Chairman), Pastor Lunde (Treasurer), Pastor Ohrn (Secretary), Pastor Sandberg of the Wesleyan Church, and Pastor Thvedt, also the genial National Secretary of the Norwegian Student Christian movement, Cand (theol) Fougner,—some of whom are to be seen in the accompanying photograph, which was taken by a Press photographer representing the "Aftenposten" and appeared in the afternoon editions of that newspaper.

My stay in Oslo lasted from Monday, April 4th, until Thursday, April 7th, during which the Norwegian Committee kindly made me their guest at the Missionshotel, which I can warmly recommend as an exception to the cold comfort too often associated with hotels run on Christian lines. I noticed many changes, both in Bergen and Oslo, since my previous visit to Norway, upon some of which I should wish to comment, but this is not a book on Norway but a brief account of a visit during a memorable period of days only. The programme of engagements planned for me included a visit to Holmenkollen, in company with Pastor Lunde, when we discussed many things, and found complete agreement that any satisfactory World's Alliance must go deeper than friendship into faith and fellowship in the Gospel of our Lord Jesus Christ. Among other engagements, I shall remember the happy dinner party given by Pastor and Mrs. Stub, which enabled me to meet and converse with members of the Norwegian Committee, and which closed so impressively with family prayers which my host and hostess kindly asked me to conduct. Later I also had the privilege of lunching with Professor and Mrs. Tauranger, the former the ablest jurist professor in Norway, and Kirkeminister Margelsen, who is Stiftprovst (Archdeacon) of Stavanger, and Minister in the Norwegian Cabinet for Ecclesiastical affairs, also a member of the Storthing. Mr. Fougner arranged a happy and informal meeting for me at the University with a group of the students representing the Student Christian Movement, who possess a splendid house as Norwegian Headquarters close to the University buildings. I addressed two public meetings, one in the largest Hall in Oslo (seating some 3,000 persons) belonging to

the Oslo Indre (City) Mission, which is Lutheran, and the other in Pastor Lunde's handsome Church (Forsamlungshuset), which was filled with an appreciative audience of at least 1,500, who gave me a warm welcome and made me feel thoroughly at home. A fine choir was present on the platform, together with members of the Norwegian Committee, and I had the benefit of a most able interpreter, the son of Pastor Obra of the Baptist Church, which made speaking easy. Through Pastor Lunde all present stood to ask that I would carry back to England their warm greetings to all associated with the World's Evangelical Alliance, and one just felt how all the world over those who follow Christ are indeed one family, united in one faith and one fellowship.

Before leaving Oslo I had opportunity in company with Pastor Egilbrekke to visit the various buildings and work of the Oslo Indre (City) Mission, which greatly impressed me, especially in its philanthropic and practical aspects. It is a Lutheran Church organisation, combining an inter-Church atmosphere in its desire to help the unemployed, the poor, and even the outcast, on Church Army lines, with the Gospel as its message of hope, salvation, and uplift.

ARRIVAL AT OSLO

On the right, Pastor Kjeld Stub; on the left, Pastor Lunde; in centre, Pastor Sandberg

DENMARK

It is a journey of 14 hours by train from Oslo to Copenhagen. As I said good-bye to Pastor Lunde on the station platform I felt that I was leaving behind not only a period of fellowship full of kindness and hospitality, for which Norway is noted, but so marked by God's blessing that I could take courage for the responsible tasks ahead. Pastor Mollerup was on the platform to greet me as my train steamed into Copenhagen station at an early hour next morning. A Pastor of the Lutheran Church, he is beloved by all, and is the embodiment of the Alliance spirit. For many years in company with Count and Countess Molke, both of whom have passed to their eternal rest, Pastor Mollerup has guided Alliance interests in Denmark. The Lutheran Church in Denmark is exclusive. I gathered the impression it does not realise the need of other denominations within its own sphere of action as the State Church. All the more need of the Evangelical Alliance to enable it to realise that unity in diversity is a Divine principle, and that starting with the Apostles who, except for attachment to the Person of their Lord, could never have been welded into one organisation of human name, the Church of Christ has always been comprised of those differing in

temperament, and therefore in forms of worship, but nevertheless "all one in Christ Jesus."

Shortly after my arrival, I called upon Bishop Ostenfeld, who received me most cordially and mentioned during the interview that he attended the International Conference of the Alliance held at Copenhagen in 1884, and felt his personal indebtedness to it. The Bishop also expressed his willingness to become a member of the Danish Committee of the Alliance. Subsequently I called upon Stiftsprovst Uesing, a genial, loving and large-hearted Christian man, who reminded me of the saintliness of Bishop Moule of Durham. He kindly took me over the Cathedral Church, showing me with pride the originals of Thorvaldsen's famous sculptures of the Risen Christ and the Twelve Apostles, over life size, also a superb sculpture of a kneeling Angel of striking beauty holding a shell as a font. Much could be said about this Church, but I must not enter upon descriptions suitable for a guide-book!

IN OSLO

From left to right: Pastor Throsh, Pastor Lunde, [illegible], and Pastor Kjetil Sivik

Copenhagen is a singularly beautiful city, its handsome boulevards reminding one of Paris, but I had little time for sight-seeing, for my programme was a full one, crowded into a stay of three days only. A happy feature was a dinner party arranged by Count Joachim Moltke at which I was privileged to meet his brother Count Ernst Moltke, who is associated with the Danish Student Christian Union, the Secretary of the Danish Missionary Society, and also the genial Secretary of the Young Men's Christian Association in Copenhagen, which possesses a fine building impressing me much when I called there. Pastor Mollerup arranged a happy gathering at his Church Frihavens-Kirke, when fifteen local ministers including the Salvation Army Colonel (the army is strong in Scandinavia) attended. International friendship was furthered by the presence of the Pastor of the French Reformed Church, who spoke warmly of the Alliance. I was interpreted by a good brother from the Island of Jutland, who also interpreted for me when I preached on Sunday morning in the Baptist Church. Here I was cordially welcomed by Pastor Jorgansson, who has taken part in Alliance Conferences in other parts of Scandinavia. Another visit which gave me great encouragement was at the house of the British Chaplain, the Rev. Mortimer Kennedy. Mr. and Mrs. Kennedy (the latter a Belfast lady) kindly entertained me at afternoon tea. Religious life and work in Denmark is largely within the Lutheran Church, but there are links with outside interests such as the International Missionary Council, the Y.M.C.A., the Y.W.C.A. and the Evangelical Alliance, which give promise of a wider development, for which, if I may be allowed to say so, there is ample room, and for which spiritual impetus waits.

SWEDEN

It is an interesting journey from Copenhagen to Stockholm. Again I travelled through the night, another journey of 14 hours. From Frederikshaven to Malmo, a sea journey of 1½ hours, the entire train

is conveyed by ferry to the Swedish main land. I noticed several nationalities, including a Japanese, on board and a certain strictness in regard to passports, which told me we were approaching frontiers which demanded vigilance. Prince Oscar Bernadotte, the brother of the King of Sweden, had kindly intimated to me that I was to be the guest of himself and Princess Bernadotte during my stay in Stockholm. His home, Ostermalmsgatan, is one where I think Our Lord would have loved to stay, as in the case of the home of Mary and Martha. Prince Bernadotte is to the forefront in everything spiritual in Sweden, and I need not add in the spirit and work of the Evangelical Alliance. He is keenly interested also in Keswick interests, and one of His daughters, the Countess Elsa Bernadotte, of Wisby, is President of the Y.W.C.A. in Sweden. Perhaps Prince Bernadotte's greatest attachment is to the Y.M.C.A., where a reception was held in my honour attended by representatives of many interests in the City, at which I was glad to meet again my old friend Dr. Karl Fries, who has returned to Sweden after his noble work for the Y.M.C.A. at Geneva. Their fine building in Stockholm is a hotel, and its multiform agencies impressed me, as did the heartiness of the welcome I received from all who attended the gathering held there. Among others present were Dr. Benarder, Dr. Willi Mascher and Pastor Modan representing the Baptist Churches. The Baptists are a spiritual asset in Stockholm, on sound lines. Dr. Bystrom, another of their leaders, is the Editor of the *Wecko Posten*, a weekly newspaper which circulates far beyond Sweden and embraces the United States of America. I need not add that all are heartily in sympathy with the Evangelical Alliance, and on more than one occasion during my stay mention was made of the services rendered by the Alliance in earlier years for the cause of religious liberty in Sweden. Pastor Modan, who is Secretary of the Baptist Union in Sweden, arranged for me to address a social gathering of the Stockholm Evangelical Pastors' Association, a body meeting on Alliance lines. I found some forty pastors assembled, and spoke to them from my heart on the message of the Gospel as being that of a Book, a Person, an Atoning Sacrifice, and of a coming Kingdom. Among public gatherings, a closing meeting was held in Bethesda Kyrkan, a handsome building which has changed its name since my last visit to Stockholm, being then known as Flora Kyrkan. Another interesting engagement made for me was to address one of the Jubilee Meetings of the Swedish Evangelical Lutheran Society. Archbishop Linde of Norway spoke first, and I followed, being interpreted by Principal John Rinman of Ostertelge, whose personality and sane outlook upon everything Evangelical impressed me much. Dr. Rinman will, I hope, be able to visit us in England some day in connection with the Alliance.

AT OSLO STUDENT CHRISTIAN UNION HOUSE
In centre: Mr. Fougner (National Secretary)

I was interested during my stay in Stockholm to ascertain the general feeling concerning the much-discussed Stockholm Conference on Christian Life and Work. I do not wish to appear to be critical, but I

gathered an impression that a feeling exists that the Conference helped Ecclesiastical unity (and even the Roman road) rather than union in Truth and Love, for which the Evangelical Alliance stands. The pages of this magazine have already recorded the convictions of many in this respect.

My stay in Stockholm was rendered memorable by other expressions of the cordial welcome extended to me and one cannot forget privileged occasions, such as when Prince Bernadotte accompanied me to visit the tombs of his Royal parents in the famous Riddaholms Kyrka, also other visits enabling me to appreciate the surprising beauty of Stockholm and the Malar Lake.

IN STOCKHOLM

Prince and Princess Bernadotte and the Countess Elsa Bernadotte of Wisby

FINLAND

Memories of earlier days were recalled during the journey from Stockholm to Finland, a journey of nearly 24 hours. The greater part is spent in the wonderful Archipelago between Sweden and Finland where on a previous Alliance deputation the late Dr. Willoughby (of St. Luke's, Hampstead) and I suffered shipwreck, for 3 days being cast upon an island pending the arrival of a relief ship! This time, however, the passage was a good one and I greatly enjoyed, although alone, the trip to Abo, where one takes the train for Helsingfors a journey of six hours. I found great changes in Helsingfors since my previous visit, which was before the War. A handsome new station has been built, and new buildings, and others in construction, are to be seen everywhere. Revolution has given place to regeneration and altogether there is an air charged with the throb of national aspiration as well as international concern. As regards the people they are very friendly to England, and it was remarked to me that there is a great demand in Helsingfors for those who can teach English. In my hotel English was spoken freely, and elsewhere I had no difficulty in this respect. The British Chaplain, The Rev. C. H. Jones, met me on arrival, which was on Friday evening, April 15th. I learned that among other engagements I was to preach at the English Church service on the following Sunday morning, Easter Sunday. At this service, which was a happy one, there were 140 persons present, a record, having regard to the small British community. The British Minister read the lesson, the Consul and Vice-Consul also being present. In the evening I attended service in the imposing Nikolai Church, being surprised to find a congregation of some 3,000 persons assembled. The Lutheran Church in Finland is Evangelical. In the pulpit one might imagine the Pastors to be Presbyterian ministers, as they wear the black gown with white bands! When celebrating the Holy Communion, vestments are worn, which however, are not intended to interpret what they mean in this country and elsewhere. I was quite disappointed to learn subsequently that had there not been a misunderstanding in regard to my presence in Helsingfors on Easter Sunday, I might have had the privilege of addressing this splendid congregation.

Professor and Mrs. Hjelt kindly arranged for me to meet a few friends in their home, including the President and Secretary of the Swedish Y.M.C.A., Dr. Ruuth, Professor of Church History in the University, also Professor Lehtonen, who showed me much

kindness and was the means of securing a helpful interview with me which appeared in the leading Finnish newspaper. Despite the fact that Easter Monday was a general holiday a good number assembled at the Y.M.C.A. in the morning, when I spoke on the work of the Alliance, being interpreted by Dr. Lehtonen. Another interesting meeting was that arranged at Andreas Kyrkan, which building I believe, was a direct outcome of the work in Russia of the late Lord Radstock and was originally named Alliance Hus. At the house of Miss Johansson, who also showed me much kindness and greatly helped my visit, I met Dean Takhannen of the Finnish Missionary Society. So universal is the telephone in Finland that I was able by that means to speak with others of my visit, including Pastor Hutegg, of the Methodist Episcopal Church, and Professor Sarsoja, all of whom appear in the accompanying photograph, taken at the entrance to the Y.M.C.A.

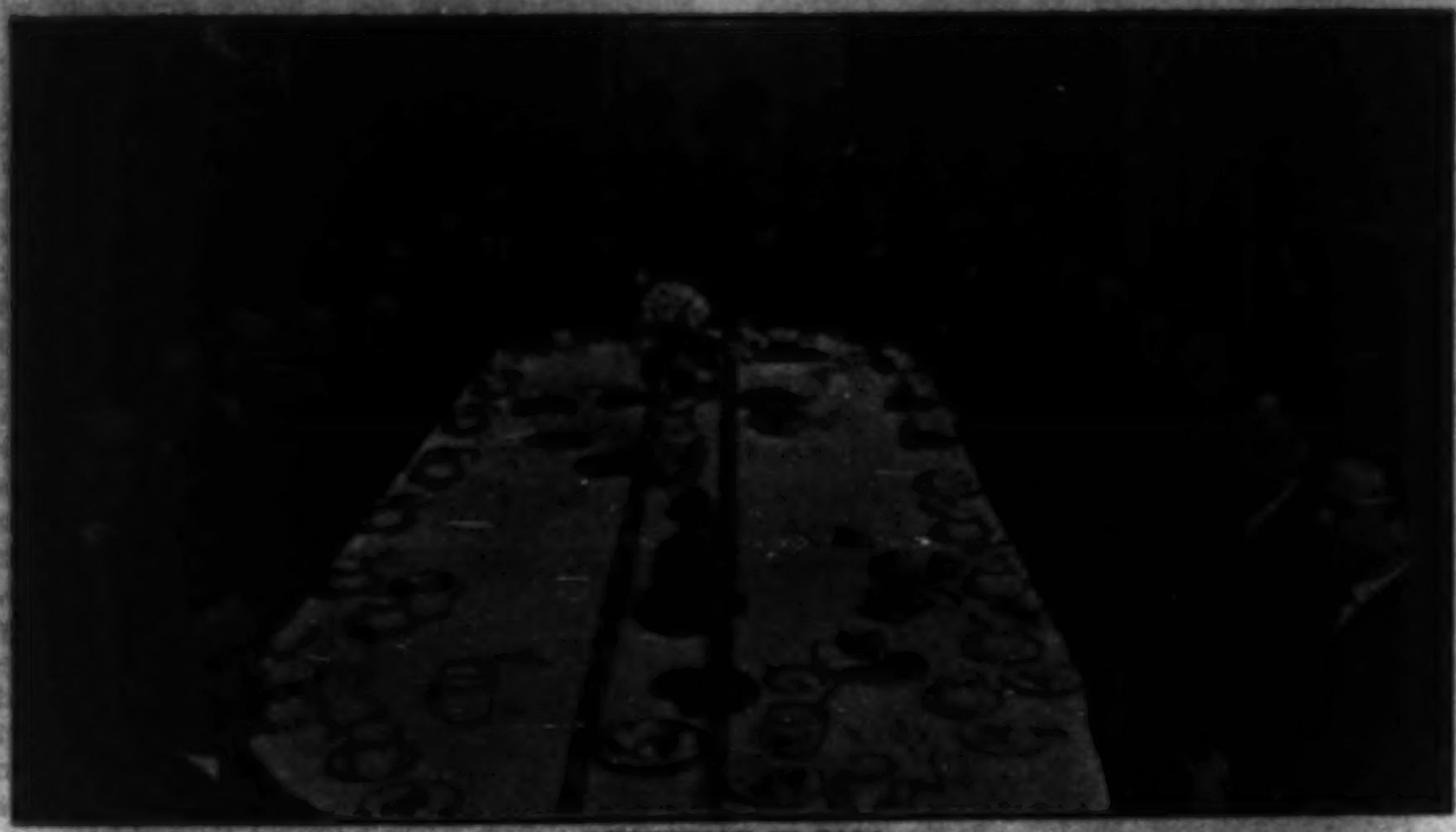
IN HELSINGFORS

Left to right: Miss Johansson, Professor Sloth, Mr. Sarsoja, Pastor Hutegg, and the British Chaplain, Rev. C. H. Jones

The President of Finland is a Christian man, whom I was hoping to meet, but as he was suffering from influenza he sent a kind message through his secretary. In Helsingfors I was thankful to make the acquaintance of Mr. Wiseman, the Representative of the British and Foreign Bible Society, once again proving how fortunate that Society is in its agents. Mr. Wiseman has a great work on hand which extends to Russia and far beyond, but at present that part of his diocese represents a closed door, although there is plenty to do in the remaining portion (which extends to Esthonia and Latvia!) and requires much tact and business ability. An engagement which gave me great pleasure was an invitation to address the members of the Karjalla Club, composed mainly of young people speaking English through the excellent teaching of it in the Finnish schools. The British chaplain, Mr. Jones, and Mr. Wiseman accompanied me and together we had an interesting and useful evening. This does not exhaust all one could say concerning Finland and the hearty welcome given to me wherever I went, but I have still two countries to deal with and must rest content with happy memories, which will not soon be effaced.

ESTHONIA

Reval, the historic and attractive capital of Esthonia, is a journey of four hours by sea from Helsingfors. The British chaplain accompanied me as his parish includes Reval and, in fact, Leningrad and Moscow! We travelled on a rough sea in a boat without cargo which is better imagined than experienced! On arrival at Reval I found Mr. Adam Podin waiting for me, and need I say how glad I was again to greet him on the same spot after a lapse of many years during which there have been great political happenings, but without change in his devotion to the great and unique work to which God has called him and for which he is so singularly equipped. In passing I may warn my readers if they journey to these parts to be careful about their passports as one is within two hours' journey by train of Russia and it is not possible to move far without its requisition. I found on my



RECEPTION IN RIGA

The General Secretary, Mr. Gooch, at head of table; on his right, Mr. Podin; on the left, Prince Anatole Lieven, the British Chaplain (Rev. Morrison), Dr. Frey, Dr. Simson, Mrs. Frey and others. Miss Simson (in centre) standing

return to England that during my journeys no less than twenty-nine separate endorsements had been made on my passport, sometimes calling for patience, but otherwise securing to Western Europe the measure of freedom which is enjoyed in travel to foreign countries. Esthonia, Latvia and Lithuania represent a corridor in which the strict surveillance kept shadows undesirable or wanted persons, who are ever seeking to cross frontiers.

I accompanied Mr. Podin to his home at Kegel in his Ford motor car, which accomplished in 40 minutes over rough roads what would have taken much longer time by rail. By means of this car, or what is left of it *for Mr. Podin greatly needs a new one*, he is able to travel long distances on his visits to the prisons, and for his self-denying and unique work among the lepers in the two or three settlements where these are segregated. He is their only visitor and adviser in spiritual matters. Mrs. Podin and their son Samuel were waiting for me, and I felt very happy for at least one clear day to be free from engagements to enjoy their company and fellowship. The Esthonian Baptist Seminary is at Kegel, superintended by Mr. Podin, my visit enabling me to address the students. I also inspected the premises which Mrs. Podin has acquired for the development of her Orphanage, concerning which I may have something to say in a later issue of EVANGELICAL CHRISTENDOM.

One would like to enter more fully upon conditions of religious life and work in Esthonia, but space forbids. It must suffice to say that both here and in Latvia I was greatly impressed with the spiritual fervour manifest, which, however, is largely outside the Lutheran Church. These peoples have passed through untold suffering, partly owing to their geographical position. In consequence their faith in God is intense, and the gatherings I addressed impressed me much and made me feel that we Christians in England have a debt to pay to these countries. We ought to help them as much as we can. The horrors of war which they have experienced have left them very poor, although not in spirit. Before returning to Reval Mr. Podin and I travelled three hours by train to Harpsal where we had an interesting and largely attended meeting, and I had an opportunity to see for myself the interior of an Esthonian prison and to witness the cordial reception given to Mr. Podin on all such occasions, when, with his stock of

New Testaments, he visits, and, accompanied by the prison masters, speaks, at times to those undergoing lifesentences, or to others whose detention may be of shorter duration. It was a unique experience, as it is a unique work, and few men could undertake it without special gifts and the calling of God.

Returning to Reval I was cordially welcomed at a special reception arranged in the Blue Cross Hall, here I found a company of Alliance representatives including some from Dorpat, the University town. Over a tea table laden with good things greetings were exchanged and I was made to feel that, representing the Council of the British Organisation I was an honoured guest. A public meeting followed which included a choir representing the Esthonian Christian Endeavour Union, who sang me a special welcome, the proceedings throughout being hearty and sincere.

IN RIGA: GROUP OF BAPTIST SEMINARY STUDENTS
Left to right: Dr. Frey, Mrs. Frey, Mr. Gooch, Mr. Podin, and Prince Lieven

The British Chaplainhad arranged for me to preach at the English Church service on Saturday evening, where I met the British consul, Mr. Grove, who showed me much kindness and invited me to dine with him. On the following day I preached in the morning at the Baptist Church, and in the evening spoke at a remarkable service in the Lilienthal Church, where quite 2,500 persons were present, those taking part including the British Chaplain, Mr. Podin, and the local agent of the B.F.B.S., Mr. Kokamagi. The meeting lasted for two hours during which even the aisles were crowded with people standing, and it was difficult to close the gathering. As Mr. Podin and I left by car to return to Kegel for the night we received a great send-off, and I am only sorry my camera for once failed to record the photograph I took! On the way back Mr. Podin's much worn Ford car broke down, impressing upon me still more this great need of a generous gift of a new one. Perhaps some reader or readers of this report will make this possible as a gift towards a great work of God in Esthonia and for the saving of heavy travelling expenses by rail or hired conveyance? Owing to the cold we thought it best to continue on foot—but we eventually reached Kegel in good spirits. I was sorry to leave Kegel, where Mrs. Podin and others had shown me so much kindness, but my tour was so planned that strict attention had to be paid to programme.

LATVIA

Mr. Podin accompanied me to Riga which is a journey of thirteen hours from Reval. We left in heavy snow and travelled by night, being met at Riga the following morning by Dr. Frey, the President of the Lettish Baptist Union, Dr. Simons, the Superintendent of the Methodist Episcopal Church in the Baltic States, and the British Chaplain, the Rev. C. H. Harrison—also the ubiquitous Press photographer, who secured a photograph of the group which appeared in the afternoon editions of the leading Riga newspaper. Thus heralded, I commenced a crowded programme which, to my great regret, could only cover two days. My first duty was to call upon Bishop Irbe, of the Lutheran Church, who cordially received me and entertained me to coffee. Subsequently Dr. Simons and Miss Simons had thoughtfully arranged for a reception, also for a flash-light photograph

to be taken, which I am able to reproduce. It was a true Alliance gathering and included the Riga correspondent of the *Daily Mail*, also the Editor of the *Riga Times*. I was indeed glad to greet again Prince Anatole Lieven, who had come in from Mesothen to be present during my stay. My numerous engagements included an address to the Students of the Baptist Seminary under Dr. Frey, the distinguished moderator of the Association of the Lettish Baptist Churches in Latvia and a member of the Executive of the Baptist Union of Russia. One could write a volume on the noble character and work of Dr. Frey, who has suffered exile and imprisonment at the hands of the Bolsheviks, but whose faith has never wavered or his spirit been broken. Dr. and Mrs. Frey most hospitably entertained me and Mr. Podin in their home and enabled me to realise the greatness of the love and wisdom which are first peaceable and then pure. There is an excellent Alliance spirit among the Churches in Riga, which was manifest at a concluding meeting at Sion Church, when Dr. Frey presided, those on the platform including the British Chaplain, Dr. Simons and Prince Anatole Lieven, in addition to Mr. Podin and myself. It was a fine gathering, greatly helped by united choirs, and the evident sincerity with which all who spoke introduced into their messages on the great subject of Christian Unity. If I may say so my visits both to Esthonia and Latvia made me feel a desire to raise one's hat whenever he meets an Esthonian or a Lett. It is not possible for me to enter here upon their hardships during the period covered by the war and after. Now, however, there is a brighter prospect, and one just feels that more than sympathy is called for. How can we best help them to rebuild?

VIEW OF REVAL, showing a prison often visited by Mr. Podin (round tower in centre)

I have said nothing concerning Russia and Bolshevism. Perhaps as I am writing this report at the time when the strong action of the British Government has been made known it is unecessary. Let me, however, say that this action must have the fullest support of all who believe that it is righteousness that exalteth a nation and that sin is a reproach to any people.

One could write much upon the subject but silence is best. We should bow our knees in prayer for Russia, the majority of

whose millions (75 per cent. of whom cannot read or write) are under the despotism of rule which regards neither God or man. Bolshevism is a disease and scourge, to be isolated from all civilised governments. I commend to careful reading the recent book on the subject by the Swedish Professor, Dr. Karlgren, now translated into English and obtainable through the libraries.

On my long journey by train to Hanover, thirty hours, *en route* to England, I was accompanied as far as the Latvian frontier, Meitens, by Prince Lieven.

Mr. and Mrs. Podin and workers preparing parcels for distribution among prisoners

On behalf of my Council, whose ambassador I was, I again thank all who showed me kindness and in any way helped a memorable eirenic itinerary in the interests of the World's Evangelical Alliance.

Before we can win the peoples of the world by teaching them the love of Christ, we must set an example to them how we love one another within the Christian fold. To me the significance of the brief sojourn of the Master on this earth was to teach us, among many other things, the supreme value and necessity of fellowship.

Christ's prayer for His disciples was not for their individual success or individual achievement, but for unity of and love of the group. Love and unity were indeed the two cornerstones of the Christian Church. The Church grew out of fellowship. It was carried on by love. Love and fellowship were the invincible powers of the Christian community against sword, fire, and dungeon. It survives persecution and oppression; it expands and grows until it reaches all corners of the earth, because it carries with it the sense of unity in the all-embracing love of its founder and head.

T. T. LEW in *The Student World.*

The Roman Church and the Present Time

By J. W. POYNTER

It is often said, of this or that period of history, that it was "an age of transition." Yet what is any generation if it is not that? —transition from life to death; or, in life, from one set of circumstances to another.

However, at one time things move more dramatically than at others; and in that sense the time in which we live may be called *emphatically* an age of transition. After such a catastrophe as the Great War, that was bound to be so: though, indeed, that war itself was less a producer, than a product, of the transitionary tendency which prevails.

One institution there is which stands in a peculiar relation to such a period. No serious student of religion can pass by the Roman Catholic Church with indifference. It is a factor of primary importance in the problem of religion, and the question naturally arises, How does it stand in relation to the present time?

To such a question, a common answer which is given is that the Roman Church simply delivers her divine message, unmoved by the changes of the transitory world outside her fold. She is *semper eadem*. Such an answer, however, will not do at all for a serious student. The Roman Church at the Council of Nicæa in 325, was very different from the Roman Church at the Fourth Lateran Council in 1215. Between that date and the Council of Constance (which in 1415 healed the Great Schism of the West), a further great change had taken place; and, finally, the Roman Church as it appeared at the Council of Constance differed in many grave respects from the same Church as revealed at the Vatican Council of 1870. She is no exception to the rule which governs all things; namely, that times change and we are changed with them.

BEFORE THE WAR—AND AFTER

Before the Great War, the international influence of the Papacy seemed at a distinctly low ebb. For a whole generation the Popes—three in succession: Pius IX, Leo XIII, Pius X—had kept strictly to the seclusion of the Vatican, protesting vainly against the occupation of Rome by the "usurping House of Savoy." The Churches of France and Portugal had been disestablished. Even in conservative Spain, the progressive policy of Canalejas had led to a serious dispute with the Holy See. The Pope was excluded from the Hague Peace Conference. Even Rome itself, the sacred City, for a time had a violently anti-Clerical Mayor. In strictly theological subjects, Biblical Criticism had been met, in a *non possumus* style, with the Encyclical *Providentissimus Deus*, in which the strictest views were maintained and in this there was much truth, but it was enforced by obscurantist methods; while a growing spirit of Modernism in the Church was countered, in 1907 by Pius X's inquisitorial Encyclical *Pascendi Gregis*. (The term "inquisitorial" is here used in a literal sense, as anyone will realise who peruses the "remedial measures" section with which the Encyclical ends).

The opening of the Great War, then, found the Roman Church apparently in a state of depression. During the course of the terrible four years of 1914-1918, the Papacy exerted influence in many ways to ameliorate suffering, and even attempted to intervene to shorten the war. The former efforts were received with gratitude; the latter were spurned. How does the Roman Church stand now that the War has been over for eight years? Matters ought to be fairly intelligible by now.

The problem, however, is greatly obscured by the peculiar political conditions of Italy and Spain. These two countries —one the head-quarters, and the other the most loyal supporter, of the Church—are both under dictatorships, so that adequate expression of public opinion is impossible. Yet it is in those very countries that the Church seems to have improved its temporal position more than anywhere else. The

doubt always remains, then, whether that improvement is not more in seeming than in reality. It is, in any case, a serious pity that such improvement should have made its appearance only—so far as Catholic, or *quasi*-Catholic, countries are concerned—in lands ruled by arbitrary "Right wing" dictatorships, while in France, Latin America, etc., there is seen either no improvement or definite retrogression.

TEMPORAL POWER

What of the "temporal power"? This subject needs careful logical distinctions to be made before discussing it. In plain fact, the Pope's claim, to be a sovereign independent ruler in Italy, is only a phase of the traditional Papal claim to be superior to earthly rulers. Since the Reformation, that claim has sunk more and more out of notice, owing to adverse circumstances; but it has not been rescinded. It was last asserted, as against England, when Pius V. declared Queen Elizabeth deposed in 1570; and, as against European powers in a group when Innocent X. declared the Peace of Westphalia (which ended the Thirty Years' War in 1648) invalid.

Nevertheless, the claim of pre-eminence over the civil power could not be more clearly stated than it was by Leo XIII. as recently as 1880, in his Encyclical *Arcanum Divinæ*: "Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be supreme in its own sphere—with this condition however (a condition good for both, and of advantage to all men), that union and concord should be maintained between them, and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the power which has in its charge the interests of heaven." Again, in his Encyclical *Sapientiæ Christianæ* (1890), the same Pontiff distinctly declared that "the laws of the State" are invalid if "they contain enactments hurtful to the Church," and that, "if they violate Christ's authority *as vested in the Supreme Pontiff*," then "it is a crime to obey."

However, it is needless to labour this point. Claim to pre-eminence over earthly rulers—and to the right to assert that pre-eminence in the political sphere—is a traditional claim never given up by the Holy See. The whole problem of the "Temporal Power" must be viewed in light of that fact. The adjustment of the local difficulty between the Pope and the Italian Kingdom is difficult enough. When we realise, however, that that difficulty is merely an aspect of the larger problem, then we see that the truth is that the Holy See has arrived at an *impasse*. Will it give up its theoretical claim to dominate society, and, instead, "reconcile itself with progress, liberalism, and modern civilisation," or will it *maintain* the theoretical claim (which, after all, was a product of the Middle Ages)? This is the key to investigating the position of the Roman Church as related to modern problems. The foregoing question confronts Roman Catholicism all over the world, and has not been answered yet. An equivocal attitude is adopted; an attitude differing according to the diverse circumstances of each country. Yet it is a question which ultimately must be answered definitely.

THE FUTURE

Lacordaire, in a famous sermon many years ago in Notre Dame, said "Surely, the desire has not been wanting to lay hold of us, and put us to fault, against immutability; for what a weighty privilege to those who do not possess it?—a doctrine immutable when everything on earth changes!"

Yet, indeed, "immutable" is a questionable word! In this article, mention has been made of four stages of diverse developments in the long history of ecclesiastical Rome. Time modifies all things; and that grave question, of the relation of the Roman Church to modern civilisation, is in process of modification, slow but inevitable.

In theory, three possibilities seem open:—

(1) For the Roman Church to continue to retain the political and social ideals which it inherited from the Middle Ages, modifying them only *in*

practice and looking (in Leo XIII.'s words) for "better times" when they may operate again. This policy means actual or potential war between the Roman Church and modern civilisation.

(2) Recognition that those ideals were inadequate; and the abandonment of them as frankly as possible.

(3) To go on, as now, in an "opportunist" way, maintaining the mediæval ideals in text-books while acting without fixed principle in any country, but according to the maxims most likely to be useful in each. This policy involves intellectual inconsistency and produces confusion, though for a time it may seem to serve the temporal interests of the Church.

The historic past, the serious facts looking everyone (and the Popes amongst the rest) in the face in these present times, and the formidable possibilities of the future, show clearly that the Roman Church stands (humanly speaking) where two ways part. Whether gradually or swiftly, great changes seem inevitable.

Of course, it may be that the Roman Church is an institution which *cannot* reform. Into that possibility I do not go. If it is so, the gravest conclusions follow; but "that is another question."

The Cross the Starting Point

By EDWARD SHILLITO

The Christian life is an answer of gratitude and faith to Christ crucified. It can have no narrower range than the range of the love which was revealed on the Cross. The Christian man knows himself at the Cross to be redeemed at a great price; and there he knows every man to be a brother for whom Christ died. The world with its conventional boundaries and its divisions is crucified unto Him. THE CROSS IS THE STARTING-POINT OF ALL MISSIONS.

WE cannot believe in the Crucified without believing in Missions. We cannot continue to believe in Missions unless we believe in the Crucified. In Christ we see the love of God in action redeeming—whom? If we are to come within the healing and mercy of the Cross, there can be no limiting His grace to His own nation or His own age. We only come into that scene, if all other men are within it. We are only saved in a saved world. *There is no Cross which is not a starting-point of Missions.*

* * *

In the Cross judgment is passed upon the world. It is not the sin of a Pilate or Judas alone which is revealed. It is the spirit of evil which is at work in man in all lands and in all ages; it takes on different expressions, but it is the same to-day as in 28 A.D.; it is the same in London as in Jerusalem; it is the same in Calcutta or Peking as in London. In the Cross there is the judgment of all mankind. And on that judgment rests the one hope of mankind. The judgment means the revelation and the destruction of the evil. The Prince of this world is cast out. *The Cross of Judgment is the starting-point of Missions.*

* * *

In the Cross there is deliverance for the soul, judged and humbled and restored. How can such a soul fail to carry to those who shared his complaint, the Word of Healing? How can he limit to his own people that Word which has reached him across the barriers of many nations? The Son of God Who loved me and gave Himself for me is the Lord of all Missions. The great Apostles have always confessed this to be their master motive. They could not tarry within the happy circle of the redeemed. They had to go out into the surrounding darkness. *The Cross of Infinite Love is the starting-point of all Missions.*

From the *L.M.S. Chronicle.*

Reunion Notes.

The Prayer Book Controversy

Undoubtedly the questions raised by Prayer Book Revision profoundly disturb the minds of Evangelicals of all denominations. Whatever view may be taken of other changes, the sanctioning of Reservation raises problems that have to be faced. We find that many do not understand what Reservation means. In the present Prayer Book the Rubric orders that "if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same." The Articles declare "The Sacrament of the Lord's Supper was not by Christ's command reserved, carried about, lifted up or worshipped." It is true that in 1549 the Sacramental Elements were permitted to be reserved, but in 1552 all Reservation ceased with the withdrawal of the permission and was not restored in the Church of England until very recent years. The Rubric we have quoted was inserted in the Prayer Book to prevent any disrespect being shown to the consecrated elements of bread and wine and is in itself the best proof that Reservation had ceased for all ecclesiastical purposes in the Church of England. Ever afterwards it was clearly and definitely illegal. Archbishop Temple in the Lambeth Hearing (1899-1900) condemned Reservation as illegal and showed that it takes three distinct forms:—(1) The communication of sick persons not in the building but close by who are treated as part of the congregation; (2) Keeping back some part of the consecrated Bread and Wine that remain over after the communication of the Congregation and administering to the sick at some later time during the day; (3) The elements after consecration are reserved, not only for those who are known to be sick at the time, but to be used for any case of sudden emergency which may occasion a demand for the Sacrament in the course of the week. Every one agrees that the two last mentioned customs are Reservation, which according to the Archbishop is illegal and opposed to the plain command of the Rubric. Lately two Chancellors have permitted Reservation, as within the Bishop's power to sanction minor departures from the Rubrics.

The Case for Reservation

It used to be urged that in large parishes it is impossible without severe exhaustion on the part of the Clergy to administer the Communion to the Sick, with a Service involving the Prayer of Consecration and that in many sick rooms the Sacramental Elements could not be consecrated reverently. This contention has now dropped into the background and it is admitted that the main reason for insisting on the necessity of Reservation lies in the obligation imposed by the Rule of the Church that the Communion must be received fasting. Whenever a consecration takes place the officiating Clergyman has first to partake of the Bread and Wine and then give it to the communicants. Otherwise there is no real communion. If this occur after breakfast, the Clergyman has broken the Rule of the Church which he is bound to keep and this places upon him an intolerable burden. We may interject the fact that the Holy Communion was instituted when Supper had ended and this so called Rule of the Church seems to be one of those instances in which ecclesiastical authority has forbidden what our Lord Himself had not only permitted, but had practised on the first distribution of the Elements. Until the beginning of this century Reservation was practised in very few Churches, but in recent years the number has greatly increased and shows signs of still further growing. Bishops have sanctioned Reservation and have permitted their Clergy to communicate the Sick with the reserved Elements. In a number of Parishes it is well known that the Clergy refuse to

consecrate in the sick room and make it practically compulsory that the sick person should communicate with the Elements brought from the Church. The Book of Common Prayer contains the Rubric "If a man either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do no receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits that he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he doth not receive the Sacrament with his mouth." This teaching is in accord with the whole sacramental doctrine of the Church of England and shows that all communion with Christ is a matter of faith. It is thoroughly Evangelical.

The Doctrinal Basis of Reservation Two conclusions can and must be drawn from the practice of Reservation for Communion outside the Service. That in and with the Elements there is associated a Presence of Christ, which persists when the Service is ended and remains when the Communicant receives the Reserved Elements. The Sacrament is not in the whole Service, but in the Elements. Secondly that the grounds given for the necessity of Reservation imply that it is sinful to bring the Body and Blood of Christ into contact with food received for the nourishment of the Body before the spiritual food is received. These two fundamental thoughts lie behind the practice. The Roman Church teaches the doctrine of Transubstantiation, that is the change of the substance of the Bread and Wine after a valid consecration into the Body and Blood of our Blessed Lord. The Lutherans at the time of the Reformation taught that the substance of the Elements was unchanged but there was associated with it the substance of the Body and Blood of Christ. Both these views laid down the localised Presence of the Body and Blood of Christ in, with, or under the Bread and Wine and the Black Rubric as it stands in the present Prayer Book, as well as the Articles of Religion, repudiates this doctrine. Modern Anglo-Catholics do not hesitate to use the following language "For what is the Holy Communion? It is God Himself coming to us in outward and tangible signs. Some people will tell you that to say God Himself comes to the altar, is idolatry. But God Himself came out of the Eternal and became a helpless babe, and there is nothing different in principle when the same thing happens at the altar. When you take the consecrated Bread and Wine you touch Him just as really as Mary touched Him when He lay in her arms at Bethlehem. And that is not idolatry . . .On the altar you find not only Bethlehem, but all that He suffered on Calvary is there, His broken Body and shed Blood, and you thank God for all that means to you." Here we have set forth the doctrinal contention that lies behind the demand for Reservation as bringing to the sick and dying the Body and Blood of Our Lord in the consecrated Elements. It is a conception of the Presence of Christ localised in them that has no foundation in Holy Scripture and has been the source of many and grave superstitions. It is unknown to the Early Church and is an invention of men who had departed from the whole sacramental teaching of the New Testament.

Devotions Naturally when this belief in the Presence of our Redeemer in the Elements arose, the demand for worshipping them followed. When the Elements are reserved in Church it is said "Jesus is there" and there is an entirely different atmosphere. Those who believe this cannot refrain from worshipping the local Presence and it is very hard indeed to distinguish between the Elements that are alone associated with the Presence and the Presence itself. The logical and emotional urge that leads to worship is so strong that men and women cannot be restrained from showing worship to the

Elements. If they are reserved in a Tabernacle a light shines before the Tabernacle on or above the Altar—if they are in an Aumbry (a cupboard in the Chancel) they also frequently have a lamp and the people are taught to worship near the Presence and to direct their gaze to the place where it is manifested. From this has grown organised worship of the Blessed Sacrament as it is called, and on occasion the Sacramental Elements are exposed to view to heighten devotion and on other occasions they are used to give a Blessing from the Sacramental Jesus to the worshippers. This last ceremony is called Benediction and is practised in a comparatively small number of Churches of the Anglican Church. The Bishops have in their Book sanctioned the Reservation of the Elements for communion of the Sick only, in an Aumbry, or if need be in some other place approved by the Bishop. Ceremonies and services in connexion with the Sacrament so reserved are forbidden "nor shall it be exposed or removed except in order to be received in Communion, or otherwise reverently consumed." By laying down these rules, the Bishops hope to be able to prevent ceremonial devotions to the Sacrament reserved and to put an end to Benediction. They have not openly declared the policy that they will follow but it has been stated by those who profess to have assurances on the matter that they will administer the Book and see that its directions are obeyed.

Will the Book be Obeyed? We take two Statements that will show how the directions of the Book are regarded. The Editor of the *Church Times* writes :—"Congregational Devotions are a logical development of the cultus of the Blessed Sacrament. They are justified by human experience, they respond to a deep human need, and it is difficult to understand how the ban can be regarded as anything but a concession to Victorian Protestant prejudice. Devotions have been specifically permitted in various English Dioceses. Now they are to be forbidden in all. It is obvious that the bishops cannot enforce this general ban unless they will boldly denounce Benediction, Exposition and Devotions as idolatrous. And they cannot do this while publishing a Communion Office which, with all its defects, certainly teaches the doctrine of the Eucharistic Sacrifice." In his pamphlet "The Revised Prayer Book and Reservation" Dr. Carnegie Simpson writes "In a word, this new step which, with the sincere and even emphatic declaration that it should be a 'thus far and no further,' the bishops have sanctioned will—and I say it in no party interest but as a detached observer—most certainly establish the principle of reservation in the reformed Church of England; but it is much less certain that it will disestablish certain excesses in the practice of it." "These rubrics are but paper till we know if and how they are to be maintained. I hold no brief here or elsewhere for the general attitude taken to Prayer Book Revision by Sir William Joynson-Hicks, but his pressing the Archbishop of Canterbury on this is entirely relevant and reasonable, and some adequate answer to it is due to the religious mind of the country and also to its political judgment."

The Right Appeal In the same pamphlet ("World's Evangelical Alliance," one penny), Dr. Carnegie-Simpson says "It is the appeal to the mind and intention of the Lord which is the true and the only final answer to ecclesiastical accretions or peversions about the Sacrament or anything else which have no warrant from Him and therefore should have no place in His Church. All religious questions are, in the end, questions of truth and of "the truth as it is in Jesus." Pre-eminently is this the case in any question connected with the Sacrament, which is, I say once more, His and His only." He is present in the Sacrament —the whole service and in the heart of the Believer and Evangelical Christianity is once more brought face to face with a crisis which concerns the whole future of religion in this land. We are forced to ask does the Presence of Christ depend on the words duly said by a man ordained in one special way and is that Presence confined to the Elements on the Table where they may be worshipped, or, if exactness be required, where He may be worshipped locally in

Him. Or is the Presence of the Saviour universal and reception of Him by faith to be found in the worthy believer? Wherever the two or the three meet in His name, we have His promise that He is in their midst and it is this Presence shared by the two or three in the hearts of the believers which is all important. For the truth of this we rest on the plain teaching of Holy Scripture. The localised theories that alone support the Reservation of the Consecrated Element have no foundation whatever in Holy Scripture. We can trace their growth in history and see how and when they were introduced. It is indeed a serious breach not only with the past of the Church of England but with Evangelical Christianity that is now proclaimed in the Bishops' Book and its effects will mean a deep cleavage if that Book be ratified by the Church Assembly and by Parliament.

Bishop Temple on a "Magical Interpretation" No man is a more strenuous advocate for the Bishops' Book than the Bishop of Manchester who in his new volume ("Essays in Christian Politics") writes :—"The catholic doctrine of Apostolic Orders is attacked on the ground that it implies an un-spiritual conception of God, and has the effect of denying to the individual soul the freedom of direct and immediate access to the Redeemer. This is a serious argument; I think it is mistaken, but I see how easily the mistake may arise; and eager as I am for the organic unity of Christendom, I can easily conceive that the non-episcopal ministries are, in the providence of God, a necessary factor in the life of the whole Church until we are secure against the danger of accepting a magical interpretation of orders and sacraments." This is plain speaking and it admits the gravity of the danger. In a recent issue the leading Anglo-Catholic newspaper wrote :—"A Church which allows no man except a priest to celebrate the Eucharist cannot authorise its members to receive the Lord's Supper where Priests do not exist. That is simply the situation and there is no evading it. No Congregationalist minister could possibly be allowed to celebrate the Eucharist in the Church of England. Behind that exclusiveness lies principle. That principle should be clearly explained in order that ambiguity may be remedied and misunderstanding prevented." This principle is a ministerial authority transmitted down the centuries from one Episcopal possessor to another Episcopal possessor. Without this transmission there is no guaranteed grace in the ministry of the Sacraments of the Gospel. It is impossible to find in the Bible any support for this contention and early Church history does not in any way sanction it. It is a man-made doctrine and is associated with magical interpretations of the Sacrament of our Redemption. It is well that Bishop Temple should speak so plainly on the subject. The belief lies at the root of the exclusiveness of certain views of the Ministry of the National Church.

Nonconformists and the Revised Prayer Book The Baptist Union has passed a Resolution stating that the Deposited Book includes controversial proposals which seriously impair the Protestant characteristics of the Established Church. In justifying this assertion of principle and opposition to the Book Dr. J. H. Rushbrooke said :—"The Anglican Church may tread the Romeward path, but we cannot lend our support, nor can we incur the guilt of acquiescing by a fatal silence." The large Meeting in the City Temple was completely in accord with the sentiments of Dr. Rushbrooke. Dr. J. D. Jones while loth to interfere in the affairs of the Church of England said :—"We are sincere and convinced Protestants, and therefore we regard with grave concern the consent given to the practice of Reservation. Behind the Reservation of the Sacrament lies the doctrine of Transubstantiation—The recognition of a doctrine of Transubstantiation—in however guarded a form—seems to us a real change in the doctrinal basis of the Church of England. If, through the acceptance of the Revised Prayer Book, Reservation becomes part of the general practice of the Anglican Church, it is almost bound to jeopardise any hope of closer union between the Established

Church and our Free Churches." And one of the speakers at the Commemoration Luncheon in connexion with the renovation of Wesley's Chapel, said "I fear Reservation and I think that if John Wesley were here, in spite of his passionate devotion to the Church of England he would have something to say at this time." These quotations fairly represent the attitude of the Free Churches to the crucial question of reservation which is the pivot on which the controversial changes in the Bishops' Book move.

A Greek Church Statement

When we consider the real character of the views held by those who are strongly advocating Reservation it is well to see where their sympathies lie. We have before us the Official handbook of the Anglo-Catholic Congress which will be held next month in the Albert Hall. The Congress will deal with the Holy Eucharist and its organisers have obtained greetings from Dignitaries of the Orthodox Church. The Archbishop of Athens says, "For the Holy Eucharist is the eternal mystery of the New Testament, in which our Lord Jesus Christ, Who instituted it, is well pleased to present Himself. . . Our Lord not only appears in the bread, which is changed into His Body, and in the wine which is changed into His Blood through the descent of the Holy Spirit, but dwells also undivided and the same in them and in every particle of the Eucharist. Therefore the Holy Eucharist is worthy of worship at its every celebration and in its reserved particles; a worship such as our Lord and Saviour God and Man Who is essentially present in it, is worthy of." This puts tersely and plainly the teaching which is indistinguishable from that of Transubstantiation which lies behind the demand for Reservation. If once this teaching be acknowledged as legitimate in the formularies of the Church of England the hopes of reunion with the Churches of the Reformation will disappear. And there will disappear with it all prospects of Christian unity on fundamental doctrine—for no one can doubt that the doctrine here taught is not consonant with that which caused the Churches of the Reformation in loyalty to Christ, to separate from the Roman Church.

Divisions among Evangelical Churchmen

Many have been distressed by the divisions that Prayer Book Revision have caused in the ranks of Evangelical Churchmen. Men who have worked side by side have separated. Those who have been comrades in opposition to the teaching introduced into the Bishops' Book have taken different sides. Those who stand by the Revised Book do so, not on account of their wish to practise the innovations that approximate to specifically medieval teaching, but from the belief that in the acceptance of this Book there lies the only hope of restoring from anarchy the National Church. They say that if this Book be rejected there is nothing to take its place and the confusion of to-day will be increased tenfold ending in chaos and disruption. This would be a very grave evil and as they believe that the Alternative Order of the Holy Communion and reservation can be given an Evangelical meaning they have unwillingly for the sake of peace determined to vote for the Book and thereby strengthen the hands of their Bishops. On the other hand great numbers of Evangelicals hold that the Book must be opposed and not accepted by them. If they accept, the reasons given for acceptance will be forgotten and the fact of acceptance used to bring them into line with what they dislike. The latter class of Evangelicals are convinced that the changes made in the Book are so serious that they cannot in any way be parties to their acceptance by the Church of which they are members and are compelled to fight against them to the end.

A Congregationalist "Catholic"

The Chairman of the Congregational Union alluded to the fact that a West London Congregational Church has permitted its minister to engage in practices that are not easily distinguishable from Roman Catholicism. "It is a gross abuse of the liberty and freedom which our denomination so fondly cherishes.

All our Congregational Churches stand pre-eminently for protestant traditions. The overwhelming majority of the members of our Churches are utterly opposed to the Roman Practices of which mention has been made. As a layman, speaking for many others as well as for myself, I feel I cannot condemn too strongly what is being done in this particular Church." In a Church in which there is no room for sacerdotalism, it is strange that even one of its eminent Ministers should introduce the Roman Mass and have himself Episcopally ordained in order that he may be able to celebrate it in a valid form. The whole character of the Service is Roman and even his brethren among the Free Catholics cannot understand his actions. We do not think that in Congregationalism there is any grave danger of the evil spreading. Its historical independence and Protestantism will prove too strong for the contagion to work evil. An able man gifted as a preacher can attract in spite of his eccentricities, whereas those very eccentricities are sufficient to empty the Church of an ordinary Minister. On the other hand the existence of even one Church in the Congregational Union is proof that the example of the strongest Church in the country influences smaller Churches, just as the example of the Church of Rome with its international ramifications has influenced the Church of England.

Cardinal Bourne on Continuity Cardinal Bourne raised a storm by asserting that the Church of England is not a continuation of the pre-Reformation Church and therefore had no legal right to celebrate the Baptism of King Edwin, 1,300 years ago. He holds the Church of Rome represents the Church of Christ and that those not in communion with the See of Rome are not members of the visible Church. The Roman Catholics alone are entitled to keep the centenary of pre-Reformation saints for they alone are united in faith and worship with those whose deeds are commemorated. Needless to say the challenge has been taken up and the whole question of membership of the Church Catholic has been discussed. It is impossible to deny that the Church of England repudiated the jurisdiction of the Pope and certain fundamental errors of the Church of Rome. This separation from that Church does not in any sense involve separation from the Body of Christ which in no way depends on unity with the Roman Church that demands the acceptance of unlawful terms of Communion from all its members. Union with Christ is determined by a living faith in Him and trust in the promises of the Gospel. All who hold that He is their Lord and Saviour, walk in His footsteps and worship Him as their Lord and their God, and live in love and charity with all men—loving the brethren, are true members of the Catholic Church which knows no exclusiveness. The thunders of the Cardinal do not disturb any who have tasted that the Lord is gracious and know His love to them. There is nothing more foreign to the freedom of the gospel than the teaching of exclusiveness and the harsh severity of the words spoken by Dr. Bourne repel instead of attracting. It was his evident desire to draw to his Church Anglo-Catholics who hold Roman doctrine within the Church of England. His whole address bears out this view of its aim.

The Lambeth Appeal The Congregationalists have followed the Baptist Church in announcing its inability to accept the Lambeth Appeal. It fixes its attention on the question of Episcopal Ordination. The Ministry is the crux of the whole position. Congregationalists do not believe that episcopal ordination is essential to the exercise of the ministry in any united Church in which Congregationalists form part. "The theory that only through the laying on of a bishop's hands can a ministry be made valid runs counter to our deepest convictions." The reply also alludes to the ambiguity that has crept into the discussion on the status of existing free Church Ministries, owing to the proposal that Free Church Ministers should "receive their commission to minister in the whole fellowship through episcopal ordination." We are not surprised at the developments that have taken place in the attitude of the Free Churches to the Lambeth Appeal.

They were carried away by its spirit which is admirable, and if the spirit of the Appeal had been continued in the Resolutions of the Conference, regulating the action of the Anglican Ministers with regard to other Christian Churches, all would have been well and we should now be in the midst of a great forward Unity movement. Unfortunately this was not the case and it was soon evident that a narrow view of ministerial succession had prevailed over the Evangelical view and on this account the whole Appeal as far as the Free Churches are concerned has proved to be a broken bridge. A great opportunity has been lost and it will take much time to complete the Bridge if Reunion is possible. Recent Anglican developments will probably delay even longer the bridge making that is essential to unity.

Disruptive Forces The Bishop of Durham in his Sermon to the Presbyterian Synod spoke grave words of warning on the disruptive forces that are at work in modern Society. The division between the Churches is small compared with the division between the Churches and Society ordered on the denial of Christian principles. The loosening of morals proceeds and there is a lowered conception of right and wrong. Dr. Hensley Henson pointed to the character of much modern literature. We may mention that the two books of the largest circulation this year are such as would not have been tolerated some thirty years ago. We question whether they would have found a publisher in England. To-day they are running into edition after edition. The menace to family life by many of our present customs which transferred responsibility from parents to other people and the lack of decent housing contribute to moral decadence. On the maintenance of the family the Church should concentrate its attention, for if the home is deteriorated the whole tone of our national life declines. The Churches must do all in their power to preserve the permanence of the marriage tie, the sanctity of childhood, and use all its efforts to secure good housing for the people. He dwelt with sadness on the character of the Continental labour movement which is almost wholly hostile to Christianity. The anti-Christian character of the Russian Revolution does not seem to have any serious influence with many Labour leaders in this country. When he had spoken these indisputable truths, the Bishop boldly said "the weak point of organised Christianity to-day is the decay of individual liberty."

Individual Liberty Was the Bishop right when he said that? Is it true that we are in the presence of the organised machine which crushes individual liberty and thereby removes from the duty of private judgment the responsibility of acting on that judgment? We fear that this is the case and that the duty of men thinking for themselves is decaying in almost all departments of modern life. It is so in politics and industrial life. The individual subordinates his conscience to the resolutions of the body to which he is attached. It is so in religious life, where the assertion of opposition to Leaders is considered the one unpardonable sin. And with the growth of this view has sprung up the idea that as Leaders have been chosen to lead and are set free to think, the followers need not think but are right in allowing others to do the thinking. And those who do not think become obsessed with the infallibility of the policy they endorse, without having even attempted to discover the elementary grounds on which it is founded. We find everywhere to-day a policy of passing Resolutions advocated by leaders and rushed through on their recommendation. These are accepted and become the convictions of the multitude that never stops to think whither they lead. And Society to-day is ready to accept compulsion in a way our fathers did not accept it. This is largely due to the group machine crushing the private thinker and men when accustomed to be deprived of the right to think and act on their thought in the group are ready to adopt the same principle in larger communities. One day there will be a re-action. Bad as wrong headed private judgment is—it is not so dangerous as wrong headed group judgment blindly following leaders.

Dr. Hanson's Lectures on the Bible Dr. Hanson, Minister of Emperor's Gate Presbyterian Church, has inaugurated a series of Monthly lectures on the Bible. They opened with a discourse on "The Inspired Portraiture of Christ in the Gospels" and deal with the outstanding problems of historical criticism as set forth by destructive critics. The lectures are delivered during the Social Hour after Evening Service (6.30 p.m.) in the Hall beneath the Church on the last Sunday of every month. There is need for teaching on the Bible. We believe that frank talk by Ministers to their people will do much to confirm faith and remove misunderstandings and misconceptions. Church-goers are slow to ask questions on what is said in sermons whereas they readily open their minds after an Address delivered in less formal surroundings. Others have found that the time and labour expended in preparing special discourses on questions of the day are well spent and the interest roused is the best reward for the effort made. The tone of the secular press and even of much in the religious press tends to exaggerate the destructive results of criticism and to give the impression that no answer can be made to its conclusions. It is well that the reply should be made by a trusted Minister, and we commend to our readers the example of the Rev. George Hanson, D.D., whose competence is only equalled by his open-mindedness and sympathetic understanding of the difficulties of men and women. We may add that those not connected with the congregation will be heartily welcomed by Dr. Hanson and his office bearers.

Britain's Mad Sunday Mr. John Buchan has been deeply impressed by the change in Sunday Observance which he considers a real injury to the people "Unless to the utmost of our power we preserve the peace of the countryside Sunday will become for millions of our people, not a day of rest or quiet, but a day of dust and danger a day of weary bodies and tattered nerves." And not only in the country but in the city the omnipresent Motor car has made the Lord's day a time of noise and danger to those who wish to enjoy quiet, and attend worship. They cannot cross high roads that lead to the country without long waits and taking risk. We have already the Special Constables called out to assist the regular police in shepherding the motorists and in guarding pedestrians from danger. It is hard to control private conduct. The possession of a motor has not always been a help to a better life or even physical health when it means absence from the house of God on Sundays and the excitement of a run in and out of a host of other cars. Mr. Buchan insists that we should do our utmost to keep Sunday distinct from other days in the matter of shows and entertainments. We believe that he has behind him in this matter the great majority of our people. The selfish minority has succeeded in too many districts in obtaining the opening of Picture Palaces on the Lord's Day. It is hard to close them when once opened and we hope that no opportunity for opposing the opening will be missed through local apathy. Wherever a real effort has been made in time it has succeeded.

The Cathedral of Methodism Our Wesleyan brethren have completely renovated Wesley's Chapel in the City Road. All Methodists throughout the world look on this building with reverence owing to its associations with the history of their Church. No better answer can be given to the claims to exclusive possession of the Commission of Christ than the world growth of Methodism which to-day represents one of the greatest forces in the Religious World. "City Road Chapel is the mother Church of more than a hundred thousand Methodist Churches throughout the world; and yet, so wide was Wesley's influence that it was said of Methodism that it was the least result of his work in the Evangelical revival of the eighteenth century." This is a strong claim but few will deny that it is well founded. The Eighteenth Century Revival has had as great and permanent influence on the religious development of the Anglo Saxon race and its missionary work as the Reformation movement has had on European religion.

World Mission Notes.

The May Meetings As far as Foreign work is concerned there was a new note sounded at many of the Anniversaries. Last year was one of the most trying in the economic history of Great Britain. The General and Coal troubles affected every family in the land. Money was hard to collect, because many who would gladly, could not give. When the Church of England published its World Call from the foreign field, not only members of that Church heard it. The voice was heard by many thousands outside that Church, for the summons is to Evangelical Christendom and there was not a Missionary Organisation that did not listen and perceive that the conditions necessitating the Call were precisely similar to those in the Anglican sphere of work. The new consciousness of duty was driven home by the marvellous change in educational openings in Africa. Missionary workers met under new conditions and they felt the breath of the Spirit that is blowing all over the world to-day. There was an eagerness about the meetings and a sense of thankfulness that God is manifesting His power in a way that leaves no room for doubt as to His working.

Church Missionary Society The greatest of all Evangelical Missionary Societies is C.M.S. Its well-being concerns all who have Mission duty at heart. At its Anniversary it was announced that the Society received £95,000 in excess of the sum entrusted to it during the preceding year, and of this no less than £60,000 came from living friends. It still requires—of the £150,000 new money asked for to secure the maintenance of its existing work—the large sum of £120,000 and its friends are asked to supply this before December 31st, 1927. No one who was faint hearted could have anticipated such a large increase of Income during so critical a year. God has sent the money and the Society realises that it has the responsibility of maintaining its existing work. It requires an income of half a million a year to meet its needs.

The Wesleyan Methodist Missionary Society We place by the side of the C.M.S. the W.M.M.S. In the words of a speaker it is the envy of all great Missionary organisations for it is hampered by no debt and meets its expenditure out of its receipts for the year. This happy condition was due to the generous gift of £15,000 by a contributor who has also paid the interest on the Society's overdraft. And the donor remains anonymous. No wonder the meeting was distinguished by an enthusiasm and thankfulness which proved that all, who attended, recognised the good hand of God with the work in which they were privileged to partake. And although other Societies could not publish such satisfactory Cash Statements, there was a similar spirit felt in their anniversaries.

Statistics and their Meanings Those who read Reports are impressed by records of baptisms running into tens of thousands and memberships of six figures. We are so accustomed to great numbers that we do not stop to think what they mean. Since the Great War our arithmetic has been dislocated and our imagination is at fault. Those who listened to the story of the amazing growth in Southern India as described by the Bishop of Dornakal, or the Wesleyan statement that there are now 650,000 baptised adherents attached to their missions, heard and did not stop to think. The progress of the Church of Christ in non-Christian lands is greater to-day taken absolutely than at any other period in the history of the Church. Relatively to the outside population we have no data to enable us to judge. We are living in a time when we see, if not nations born in a day, multitudes led to decision for Christ. And the great multitude consists of men and women saved by God from the guilt and power of sin. The vision is amazing when we try to think what it means.

China Who knows anything about China and what is simmering in the hearts of the Christian Church

in that land? The more we read of what is occurring the more bewildering the outlook is. We know that numberless stations have had to be abandoned in the presence of danger. We know that God has marvellously preserved His children and that the Chinese Christians in many places have shown proofs of devotion to Christ that marks them out as men and women of Christ. They have risked their all for Him. The politics of the Revolution are much too obscure for us to discern, but it is evident that it is anti-Christian in deed in many places, whatever it may be in principle. And side by side with oppression we know that the Bible is being circulated as it has never been. It may be that the evolution of Chinese Christianity may take new forms when this tyranny be overpast. We must all remember that God reveals Himself in many ways and pray that when re-construction takes place, wise men may be raised up by God to guide it on right lines. China needs our prayers. And that it is our duty to pray for China no one can doubt.

The British and Foreign Bible Society It was a disappointment to many to learn that the Bible Society had to announce a deficit at its Annual Meeting. The circulation of the Bible is a primary necessity in Mission Work. No organisation can take the place of the agency in Queen Victoria Street which with fidelity to its principles is ever ready to supply the Missionary with the Word of God in the tongue of the peoples to whom he ministers and arranges for the devotion of the best scholarship to the translation of the Word. To-day in Africa the demand for the Bible is greater than it ever has been through the educational policies of some European Powers that insist on their own tongue being taught in schools. So the Missionary must have at hand the Bible in a European language, in the native tongue and that common language by which tribes with differing tongues communicate with one another. The Bible Society supplies the need. And this is only one side of its polyglot and universal work. If any Organisation deserve the support of Evangelical Christians it is the B. & F. B. S. that has helped all Missionary Societies that have sought its aid.

An African Tour Miss Lucie Owen of the Bible Society has returned to England after a 30,000 mile tour in furtherance of the circulation of the Bible in Africa. During fifteen months she spoke 262 times, slept 28 nights in railway carriages, spoke by interpretation in forty-two different languages, slept in 162 different beds and saw the work of twenty-two different Missionary Societies. Twenty-five years ago such a tour by a woman would have been deemed impossible and we mention it to show how Africa has been opened and how great the opportunities are that lie before those who desire to win the African for Christ. The labourers are still few. Africa can be educated to know and follow Christ. As has been truly said "Africa needs only one Book—the Word of God; and one Voice the Voice of God." A Church will one day arise in every part of that Continent that will be the best memorial of the Mission work of to-day.

The Calling of the Missionary That suggestive and thought provoking writer, the Rev. E. Shillito, has written a short article in which he shows that whether at home or abroad a man is bound to be a Missionary, if he devote himself to the work of the ministry. At home the people are estranged from the Church and need to have the Bible translated to them. Pagan cults flourish that are none the less dangerous because they have no temples. In the Foreign Field similar conditions exist and we now see that the Church of God is one whether it work in our great Cities or in distant lands. "There may well be men in the home ministry who are needed on the field; the very gifts which are making them powerful at home will make them serve the same divine cause abroad." And so it comes to this. A man has only one life to live and has to determine whether it can be better used in the service of God at the base or in the field. No man can give determining

guidance on this point to his brother. It is a matter between himself and his God. In all parts of the Church men to-day are abandoning home cares for foreign duty, but they are not abandoning work for God. They are fellow workers with Christ in the World redeemed by Him.

The Buda Pesth Conference From many parts of the world an International Conference met in Buda Pesth to consider the claims of the Jew upon the Christian Church. There and in Warsaw the Jewish problem was envisaged and the best manner of approach was considered. The Jew through the weakening of traditional customs and opinions is more open to the reception of the Gospel. Openness does not necessarily mean reception of the Truth. And the one international people in the world holds a unique place in Society. If lost to religion the Jew serves ends that are not of God—if won for Christ his gifts are laid upon the altar of the Cross and no one can set limits to the mission of consecrated Jewish workers who devote themselves to enlightening their fellow countrymen. The Church has not fully faced what its mission to Judaism means, and the Conference to which we have referred has helped for the first time to bring its world character home to the minds and hearts of prominent representatives of all the Churches.

Spain The position of Evangelical work in Spain causes much anxiety. It lives with a sword suspended over it through the close alliance of the Directory with the Roman Church. Efforts are being made to close Evangelical schools that have done excellent work in the past, and the restrictions on Evangelistic work are being increased. It can never be forgotten that Spain is the one country in Western Europe that does not constitutionally possess Liberty of Worship. Evangelicals are "tolerated" and are at the mercy of a Constitution that is interpreted by the will and power of the Government to resist the claims of the Roman Church that religious unity is the duty of the Government to secure at all costs. The little Protestant groups are looked upon as an object lesson of heresy that must be exterminated. And unfortunately the Directory is too often the servant of the Roman Church, which, while so far from possessing the attachment of the Spaniards, is in many respects the master of their Government.

The Evangelical Ministry in Spain At a Meeting of the International Committee consisting of those who are interested in Evangelical work in Spain it was resolved this Autumn to open in Madrid an Interdenominational Training College for young men who wish to enter the Ministry. The candidates will be supported by their own Churches. A Spanish Doctor will be head of the Staff which will consist of Ministers of the Spanish Reformed, the Presbyterian, the Lutheran and the Congregational Churches. It is confidently hoped that before many years have passed a body of well-trained young men will take their places in the ranks of a ministry that has had such noble friends of the Alliance as Cabrera, Carrasco and Tornos—men who sacrificed their all for the Gospel.

The Protestant Ideal In publishing an eloquent article by Professor Monod on the outlook of the Lausanne Conference with its hopes of Reunion with Rome and the East, the Editor of *España Evangelica* writes: "The very great interest of the work of Professor Monod will not be lost on our readers. Our sad experience of Rome in Spain makes us profoundly sceptical of the great scheme outlined." And this unfortunate experience is equalled by that of our Evangelical brethren in other Latin lands as well as in lands under the influence of the Greek Church. It is right to dream dreams and see visions, but the only dreams that will become realised, the only visions that will find fulfilment are those in accord with the teaching of the Word of God. There is no real Brotherhood between Truth and Error, Gospel liberty and ecclesiastical domination. This will become plainer the more the whole position is studied and understood.